Fellowship in Prayer

"For a world united in prayer"

O HOLY SPIRIT of God, abide with us; inspire all our thoughts; pervade our imaginations; suggest all our decisions; order all our doings. Be with us in the freshness of the morning and in the weariness of the evening, and give us grace at all times humbly to rejoice in thy mysterious companionship. Amen.

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OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

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GOD IN THE UNCONSCIOUS

IT IS WELL KNOWN that Freudian psychoanalysis is limited to the task of making conscious the shadow-side and the evil within us. It simply brings into action the civil war that was latent, and lets it go at that. The patient must deal with it as best he can. Freud has unfortunately overlooked the fact that man has never yet been able single-handed to hold his own against the powers of darkness—that is, of the unconscious. Man has always stood in need of the spiritual help which each individual's own religion held out to him. The opening up of the unconscious always means the outbreak of intense spiritual suffering: it is as when a flourishing civilization is abandoned to invading hordes of barbarians, or when fertile fields are exposed by the bursting of a dam to a raging torrent...

TODAY THIS ERUPTION of destructive forces has already taken place, and man suffers from it in spirit...We must first tread with the patient the path of his illness—the path of his mistake that sharpens his conflicts and increases his loneliness till it grows unbearable—hoping that from the psychic depths which cast up the powers of destruction the rescuing forces will come also....It is as though, at the culmination of the illness, the destructive powers were converted into healing forces. As the religious-minded person would say: guidance has come from God... To the patient it is nothing less than a revelation when, from the hidden depths of the psyche, something arises to confront him—something strange that is not the "I" and is therefore beyond the reach of personal caprice. He has gained access to the sources of psychic life, and this marks the beginning of the cure...

From this point forward a light shines through his confusion; he can reconcile himself with the warfare within and so come to bridge the morbid split in his nature upon a higher level.

—*C. J. Jung in*
MODERN MAN IN SEARCH OF A SOUL

EDITORIAL

THE NEW RELIGIOUS OUTLOOK

(Our April editorial commented in part on the influences shaping the new religious outlook in our time. The subject is of such contemporary importance that it deserves an independent treatment.)

The overriding and all-pervasive influence on the modern mind is that of science and the scientific viewpoint. That the universe as a whole, or human life individually, have any final purpose is a proposition denied by the scientific view of the world. Human life is regarded as an interlude between two oblivions: the world is not a moral order, morals are relative, nature is the sum-total of reality. This, in brief, is the naturalistic, determinist philosophy of science that constitutes the prevailing mental climate influencing the minds of our young people today. Logical analysis and empirical verification of all forms of knowledge are dominant, at the expense of intuition and spiritual insight. The influence of the new psychology, on young people especially, has been enormous. No one can fail to observe their widespread rejection of religious values: worse, their indifference to such values.

Clearly religion is on the defensive today—that which is essential if a human being is to be truly human. Our young people, and people of any age who might take a different road if they were convinced of its truth, must nevertheless be reached and the saving power of religion be made available to them. Anyone who has come to know anything at all of the reality of God will testify that nothing can rival genuine religion, the communion between the individual heart and the supreme Being, in its capacity to inspire a man to become what he is truly capable of becoming: a personality transformed under the influence of spiritual direction. But we cannot be content with our own enlightenment: we are obliged to do our part to enkindle something of the same light in others.

But people of our time, those who have not completely surrendered to the philosophies of materialism, those who are still in some sense uncommitted to any philosophy, cannot be effectively approached by appealing to religious tradition, to the authority of scriptures, or to faith. Such appeals, increasingly, are falling on deaf ears. For ours is an age of skepticism and doubt, not of faith. In an age of faith men as-

sume the existence of God and are content to inquire about his nature and their relationship to him. But in an age like ours they wonder if God *exists*. Today we must confront, first and last of all, the problem of God's existence and so it is the *experiential* aspects of religion that must be emphasized more and more. All who attempt to impart the truths of religion to others must accept the present reality of things and reach the uncommitted in ways that seem rational to them.

Young people frankly acknowledge the influence of science and especially psychology on their lives and often express their attitudes of indifference to religion without rancor, with a disconcerting detachment. If we continue to talk to them about religion in the old ways they will not listen to us. And their attitudes are not confined to themselves. They are pervasive, casting their influence into the lives of people of all ages, for this entire generation has grown up in a world dominated by the scientific temper.

One of the fateful mistakes that modern spokesmen for religion have made is in repudiating or ignoring the challenge of science and in not using rationalist methods of approach, where necessary, in dealing with the agnostic attitudes of modern people. There should be no hesitation in admitting some of the arguments which psychologists use against religion and the religious impulse—for thereby the ones we want to influence will recognize us as part of their world, comprehending their attitudes, and receptive to their valid criticisms. We should freely admit the weakness of religion as it has so often been presented in the traditional manner; agree that the origin of religion may be attributable in part to the psychological causes introduced by psychoanalysts, recognize the hypocrisy which religious spokesmen, lay and clergy, often exhibit in their lives—and having admitted these things, and more, nevertheless ask if there is any basis for religion at all. Why, after so many centuries, are all the great religions still living and growing? Why are men like Gandhi and Schweitzer being produced in every century? Why do we find so many points of comparison between a St. Francis and a Buddha, between a Ramakrishna and a Christ? Religion may have failed in many ways but, we may ask, have the profound impulses that have given it birth all been imaginary and unnecessary?

If God exists, then manifestly the urge to draw close to him, to worship him, to know him is the deepest urge in man—in all men. All

others are less. Whether we subscribe to a religious creed or not, whether we believe or not, the impulses and urges of man toward God will remain. What, we may ask, will we do with these impulses after we have repudiated religion, fallen under the influence of the scientific mind and doubt that Christ lived, discussed miracles as patently impossible, discounted prayer as a form of weakness, and fashioned for ourselves in the waste lands of modern cities a world without God?

The typical psychologist or scientist of today, and the student who has accepted their view of the world as the correct one, will tell us that the concept of God cannot be accepted rationally because such a concept is an exception to the established criteria of modern scientific knowledge—that is, God is not experienced as objects of sense are experienced. It will not do to answer that we must have faith, that it is man's duty to seek God, that He hears our prayers; it will not do to quote scripture to him, or accuse him of pride, or point out that science cannot investigate the invisible world. It would be better to tell him that there exists a vast body of evidence indicating that God has been *experienced* directly by many people and known far more vividly than any sense experience; that there are hundreds of testimonies, most of them concurring on the fundamental aspects of the experience, from men and women in all ages, with every conceivable kind of religious background, who have known God; and that this data is available for his inspection. Was he willing to examine it or would he choose, sight unseen, to reject it?

This kind of approach is more effective and relevant for us now. Religion in this age should increasingly emphasize the universality of spiritual experience as evidence of its reality. This approach treats the problem of God in an empirical, logical manner: *a God who exists and who can be contacted, who has been known directly, and can be known.* It is the only one that might counteract the steady drift away from religion and that can meet the challenge of science on its own terms. For spiritual experience is verifiable; once achieved, it is no longer a matter for argument. It can be pointed out that the quest for this experience can be made on an experimental basis, so that the results can be verified, or not. The seeker is asked to do certain things, practice certain mental and spiritual exercises on a regular basis for a specified length of time, *to find out for himself* if there is a reality behind the mind-body unity of psychology.

God's existence must be made known to modern people in a direct manner. He must become more realizable, more immediate, more *living*, than hitherto. A personal—not a traditional, institutional or creedal—religion is required now.

No one can doubt that the outlook for religion in this generation is different than it has ever been, for our age is a unique one. To hold its own, religion must adapt itself to the character of our time and since the dominant influence today is that of the scientific viewpoint, with its implicit repudiation of all that is dogmatic in religion, all that makes its appeal to faith, tradition or scripture, religion must reach the minds of modern people in an appropriate fashion. Hence there is the fundamental need of emphasizing those aspects of religion concerned with spiritual experience and pursuing an experimental approach that will lead to such experience. In this way the God who has become remote in our age, pushed far back by science into time and space and out of the everyday consciousness of men and women, may be brought close to man again and become known to him in the illumination of direct and personal insight. If religious values are presented on this basis, with this as their center, they will be both logical and idealistic, will appeal to both reason and instinct, and the skepticism that gnaws the hearts of so many moderns will be extirpated once and for all in the full light of personal experience.

THE UNVERSAL GOD

ATTEMPTS TO LIMIT MYSTICAL TRUTH, the direct apprehension of the divine substance, to the formulae of any one religion, are as futile as the attempt to identify a precious metal with the die which converts it to current coin. The dies which the mystics have used are many...Some give a far sharper, more coherent impression than others. But the gold from which this diverse coinage is struck is always the same precious metal; always the Beatific Vision of a Goodness, Truth and Beauty which is one. Hence its substance must always be distinguished from the accidents under which we perceive it; for this substance has a cosmic, and not a denominational importance.

—Evelyn Underhill in MYSTICISM

THE NEW MAN

Henry E. Scofield

"Let not your heart be troubled...In my Father's house are many mansions". There is magic and prophecy in those words. A message for all the troubled hearts of the mid-twentieth century. A message of hope for that 'Hidden Remnant'.

No doubt modern scientists could easily interpret these 'mansions' as other inhabited planets, of which they now say there may be as many as a billion.

However there is another interpretation of more interest to this generation. One that should serve as balm to those of this era who are able to think beyond the confines of dogmatic orthodoxy.

We are all familiar with the four mansions of the mineral, vegetable, animal and human families. There is another mansion ready for occupancy by all who are prepared to occupy it. It is the mansion wherein live those souls that have reached their spiritually enlightened freedom. Freedom from creeds and dogmas, superstition and fear.

Not without foundation did the ancient mystics prophesy a seven-plane world. Evolution has taken us through four of them and, slowly but surely, evolving us into tenants of the fifth: the mansion of the 'pure of heart'. Many are being called and a few have been chosen to reside in the kingdom of heaven, right here on earth.

Fortunately we do not have to rely on the ancients for evidence of the foregoing prognosis. Many of our sages and saints are living today. Dr. Radhakrishnan of India (recently mentioned for the Presidency) stated: "The cosmic process has for its goal the 'Kingdom of Free Spirits' where the son of man becomes the son of God. The first fruits of the new species of spiritual personalities are already manifest on earth in the saints and sages...."

This type of thinking is not at all uncommon among the multitude of spiritually enlightened men and women of our time. Dr. Vannevar Bush, eminent scientist, referred to these 'free spirits' as a "Company of Men of Good-will"—spread thin but wide around the globe. Emerson saw the coming of what he called "pure spirit" more than a century ago. They are among us today in human form: small in percentage but large in number. Were they all in strategic positions of authority there would be no fear of nuclear devastation. Let us hope Dr. Radhakrishnan is destined to

fulfill the first of these strategic positions and that more of his calibre are called upon to lead us out of the jungle of fear and hatred we seem never to have left behind.

The direction of our destiny can be changed from war to peace by the hand of man. The world was a paradise until man laid his heavy hand upon it and he is capable of creating his own future and another paradise. He needs only to look to the pure in heart for guidance. This he seems more inclined to do at any time in the past.

What better 'mansion' could we hope to inhabit than one peopled with 'men of good-will' or 'free spirits'?

The long line of saints and sages of our day all testify to the coming of a higher understanding of spiritual values that will eventually bring about a lasting peace and good-will to all men.

We have access to another 'mansion' where the barbarians cannot enter, so—"Let not your heart be troubled".

ALWAYS THE MUSTARD SEED

Within my heart I set a single seed
Of hope, yet with the doing did not know
That such a gentle thing would root and grow
Into a spreading and a flowering need;
Nor did I dream its alchemy could speed
The way ahead to fuller life with flow
Of glad abundance multiplying so:
A balm of Gilead, a Grace, a Creed.

Oh what a fool to ever think that I
Might meet this miracle and then forget
With thankless heart the moment that I would...
For though the flower falls and branches die
And my omissions blight its life, there yet
Must blaze in endless yield its endless good.

—*Carla Patsuris*

LOVE IS GOD'S ALCHEMY

Mildred Long

SCIENTISTS TELL US that life could not exist upon the earth except for the light and warmth of the sun. It is equally true that the "Sun of Righteousness" must rise and shine in our hearts to give us spiritual vitality.

The whole Gospel of good news is centered in the love of God—His compassion, His forgiveness, His provision for every need of body and soul. Without this love we would literally die, physically and spiritually. When God's love is allowed to envelop a human life as the sunlight envelops a flower, vitality is renewed, sickness is healed, attitudes are transformed. Something significant happens.

THIS LOVE I am speaking of is not just human love. This word is too often abused and misused. I speak of the pure lovingkindness of the Father, shed abroad in human hearts. It heals the heart where it is given freedom to dwell. And as it goes out from such a heart to other hearts, it aids in bringing healing to them.

The fact is well established that infants will sicken and die without love that cares for and protects them. Children of normal mentality often become backward and stony for lack of love. There is abundant evidence that delinquents and criminals result from a long established feeling in the child of rejection and lack of love. A large percentage of adults who seek psychiatric help can trace their emotional disturbances to their relationship with parents and the existence of hostility and resentment instead of mutual affection.

This love that God offers us through fellowship in Him is truly a transforming power. Let the disturbed soul become aware of God's presence and His tender love and peace can be restored. Many a confused person has been perfectly healed by applying the words and feeling of the 23rd Psalm to his own heart. As he becomes a lamb, carried in the arms of a kind Shepherd, fed and watered, nurtured and provided for, comforted and talked to, assured of ever present goodness and mercy and a safe home, he begins to lose his fears and separateness and to feel comfort and peace and confidence.

And when this kind of love goes out from his heart which has been healed, it adds healing power to his own heart and at the same time brings healing to some other heart open to receive it.

THE RED HONEYSUCKLE — *Janet Hackney*

Bill and I worked together back in the days when every railroad stop had a telegraph office. He was my boss and I adored him. He was a kind, considerate, gentle man.

After a while, Bill began to court me and I was quick to let him know my feelings. After a year had passed we were married. Then buses and automobiles came into their own and telegraph offices became fewer. Bill and I were out of a job, but happy all the same. We moved to the capitol city and Bill went into another line of work. We had each other and our wants were few. A modest salary was all that was needed to give us the comforts of daily living and an auto trip through the countryside annually.

We had a cottage with a green lawn and a garden spot in the back. We enjoyed the peace and contentment that goes with relaxing in two deck chairs on our comfortable back veranda or the patio. Seated side by side with a warm handclasp between us, we looked out over the beautiful grounds and the garden. We enjoyed the colorful flowers, the song of birds. A red honeysuckle growing on a trellis always caught our eye for ever present was a little hummingbird flitting from flower to flower, sipping nectar from the perfumed blossoms. We were a little past middle age now as we sat side by side and enjoyed our wonderful little world. We talked of many things as only two people can who have shared many companionable years: A planned vacation into the nearby mountains this year, next year's garden, a new power mower; gay talk and sometimes serious.

This is the way the years passed until suddenly my Bill was gone and so was everything else. How could I go on without him? Gone was the charm of the veranda. The hummingbird did not come again, for the once luxuriant honeysuckle had apparently died too, with the winter snows. Black days, weeks and months followed with no thought or care for anything.

I prayed, but it didn't help. I asked God to help me, but I never felt that my prayers got through to Him. One day I suddenly realized He was helping me or I couldn't have borne this pain of loneliness. Slowly the healing came and with it a desire for a replacement of my dear, familiar honeysuckle. I went to the greenhouse and bought a red honeysuckle. When I carried it to the spot where the old one had stood tiny greenshoots were everywhere. My tears fell in gladness and in sorrow. It was as if the voice of God himself had spoken to tell me that as the honeysuckle lived so also lived my beloved Bill.

THE PARADOX OF DUALITY

Clara Mills Ward

Your mind has been accustomed to think in terms of differences: extremes, duality. You believe the walls of partition between these well-known pairs of opposites could never be dissolved.

Had you never heard of 'opposites'—good and evil; love and hate; the positive and negative poles—they would mean nothing to you, or *one* and the same thing. Your mind would refuse to function to the theory of opposites and would transmute every concept into its own substance; thus dissolving the paradox.

In the coalesence of the extremes the "I" in every being is the same Being. And you, whoever and whatever you think yourself to be, are, in reality, a focal point of that ONE.

While every positive suggests a negative, yet there is always the median line between: The Mid-point. This perception of oneness of all opposites may be obtained in this wise: If you hold one end of a stick, it surely ought not to be too difficult to *find the other end.* Now suppose in your present dream of dualism you are holding on to the negative of sickness, lack and resentment. These cannot exist without their positives of health, supply and love. Thus you are "seeing only in part". When you grasp the whole, you come into the perception of oneness.

This perception can release you from your discord. Your heart will lighten and the heaviness of your tasks depart with this internal experience.

Nature always holds her balance. If you rub a bar of steel against an electro-magnet it will become possessed of certain magnetic properties. And it is able to impart to other substances, of a similar nature, a certain force which it had absorbed.

Now if you hold the positive pole of the bar magnet near a piece of metal it will become 'charged' in an opposite manner; that is, negatively. Or, vice versa if you turn the negative pole to a piece of metal. It is always the *opposite* charge that is excited in the metal.

Yes, nature always holds her balance but you must view it as a *whole* and not merely a part. For you cannot separate the positive and negative aspects by cutting the bar magnet in half—then, you immediately have two magnets, each with its own positive and negative pole!

Nature maintains an equilibrium of force at all times. So you are never able to obtain a piece of metal which is positively charged and another piece which is negatively charged—it is always just "the other end of the same stick".

This perception of oneness at the mid-point induces us to carry our thoughts so high we rise above the seeming claims that 'see only in parts'. Our new understanding must be accompanied by that conviction which stirs the emotions or deeper feelings. As all states of *deep feeling* have a corresponding reaction within our body—the attitude that perceives only perfect conditions will establish wholeness in body and affairs.

The pairs of opposites hold us on the low level of conflict. When we stop teetering on the see-saw of duality and unite ourselves with the wondrous Christ-consciousness which transcends speech—we are lifted to the higher estate of perfection at the mid-point, where duality vanishes and wholeness is realized.

THE VALUE OF PRAYER

PRAYER HELPS US to orientate ourselves in the world. Too often in the hurly burly, the immediacy of life, we forget our relationship to others, even to those who are most dear to us. We forget to reckon with the people we know as persons, as sensitive human beings, rather than just as objects of our environment. Our horizons are limited to the dimensions of our own problems and joys. Life's greatness is dimmed. Little pleasures become our greatest goals; small woes seem unbearable.

PRAYER AND MEDITATION can help work wonders in restoring objectivity and dimension to our viewpoints and help us set our sights higher, make our loves dearer, our whole lives more rounded and purposeful. They remind us of our true goals, to be finer, warmer, more loving. They are an hour of definition in a fuzzy world.

—Rabbi Morrison David Bial

CAN GOD BE EXPERIENCED?

Swami Ritajananda

EVERY OBJECT IS TAKEN to be real in relation to our perception. We consider objects real if we see them or feel them by touch; in the same manner sound, taste or smell give a sense of reality. Kierkegaard says: "If it were true, as a conceited cleverness believes, proud of not being imposed upon, that one should believe nothing that one does not see with the sensual eye, then one must first and foremost cease to believe in love. And if one did this and did it for being deceived, would one then not be deceived? One may be deceived in many ways: one may be deceived by believing the false, but one may be also deceived by not believing the true; one may be deceived by appearances, but one may also be deceived by the appearance of shrewdness, by the flattering conceit which is absolutely certain it cannot be deceived."

The perception by the senses alone should not be considered the criterion for judging the reality of something. There are many other means by which we believe in the reality of something which are not within the range of the senses. Kierkegaard mentioned love, which is a subjective experience. It is not perceived and is not exactly common. There are objects towards which one may experience love; but another may not. Yet we consider it a real experience, although it is not identical for all. A study of the sentiment of love can open to us a study of an experience which can be real and yet not completely universal—something hard to define, but which cannot be considered unreal.

The question, "Can God be experienced?", implies: can God's reality be established through human experience? To most of us God is real because the scriptures talk about the existence of God, whatever may be His nature. But the subject raises numerous doubts, particularly when we base our criteria on sense perceptions. God as an object or a person, in our worldly sense, does not exist. His existence has to be made real to us through some other means.

If we take the scriptures as authority, the two common statements are: (1) God has spoken to some individuals, (2) He has appeared to some others. Both these experiences are of the senses. But it leaves us much to wonder at the validity of these statements, since they refer to something that is not a common experience. Secondly, if this experience is to be taken as a complete proof of God's existence, it leads to numerous questions and

even questions the meaning of the term 'God' itself. Is God of a spiritual nature or a material nature? Is He finite or Infinite? Is He with form or without form? Such questions become extremely complicated even when we try to reason about these two perceptions: the visual and the auditory. In spite of the fact that we do not have much in the way of satisfactory evidence, it is still accepted that the experience of God was real to some, and many others believe that it is real forever.— Here we shall approach the question from the rationalistic point of view, before we go to the words of people who had experienced God.

A SUBJECT LIKE THIS has to assume that there are realities beyond sense perception, and hence we started with Kierkegaard's quotation. Philosophers say that goodness, truth and beauty are also acceptable ideas and their value does not depend upon sensory knowledge, but is attainable by human understanding. These have great significance to the life of the individual and also to his relationship with society. They can mean much to someone who desires to make the best use of his life. By the recognition of one of these—for example, Truth—one can dedicate his energies in the pursuit of truth, make it influence his own behavior, and by that influence the lives of others as well. Like love, it is outside the realm of the senses, but much more important. It can exist independently of the individual and at the same time be a part of one's consciousness. It can have a special meaning in one's relationship with the outside world. But more than this, is its tremendous effect on one's own life. It releases a great deal of energy, courage and talents.

An illustration may be of great help in understanding this idea. Take the case of art, which is closely associated with beauty. There is no art if it fails to touch the sense of our appreciation for beauty. Beauty is not the canvas and paint. The picture also means nothing in its separate parts, nor all of them. It has to go beyond these. The creation as well as the effect of the artist's work is something outside the sense range. Yet it is real. Art includes literature, as well as painting and sculpture. An appreciation of the work of art (though it may not be the same piece or the same kind of art) has something revealing, namely, a manifestation of energy starting from the depths of human nature which is, at the same time, capable of touching the depths of another individual's consciousness. It has released to the artist a constant supply of power. It has brought a meaning to his life, and it has brought him joy. Can we say that this is unreal?

Let us take another illustration more significant: Truth. Here we can apply the same procedure. Consider the case of Gandhi. He is now recognized by people all around the world

as a saintly figure: a Christ-like man or an extraordinary one. If we examine his life, we find his approach was not the same kind as the artist. He described himself as one who experimented with Truth, one who dedicated himself to the examination of Truth when applied to life. Here it is not esthetics that is involved but morality, the cornerstone of religion and social life, both of which fall if there is no foundation in ethics. Gandhi developed a passion for it. In pursuit of his ideal he was prepared to face every type of inconvenience. In his autobiography he writes: "In the march towards Truth, anger, selfishness, hatred, etc. naturally give way, for otherwise Truth will be impossible to attain. A man who is swayed by passions may have good enough intentions, may be truthful in word, but he will never find Truth. A successful search for Truth means complete deliverance from the dual throng, such as of love and hate, happiness and misery."

There is a constant struggle with difficulties in knowing what is proper and what is improper. Very often the actual facing of problems alone can give us the right knowledge. Gandhi offered his services in the Boer war. This was a great surprise to his friends, since he opposed the rule of the British—yet he worked with them. He wanted to convert them by love and so wanted to try this method of helping them. He felt it his duty to serve in the war, although it was helping the cause of violence. "A devotee of Truth may not do anything in deference to convention. He must always hold himself open to correction and whenever he discovers himself to be wrong, he must confess it at all costs and atone for it." *(My Exp. with Truth, Ch. XXXIX)* Thus he experimented, and his experiments were much more trying than in other fields. He had to suffer for others, on whom he brought troubles by his eagerness to hold onto Truth.

WHAT DO WE LEARN from his life? He dedicated it to the pursuit of Truth without question. It had many failures and much suffering. Yet it manifested a tremendous energy, a personal satisfaction, an attraction for humanity, and an achievement in the world. The world is proud of him. For everything in his life was guided by the dedication to Truth.

Truth influences life far more than art. Its value is universal and eternal. Hence Ramakrishna prayed to the Divine Mother: "Here is virtue, here is vice, take them both. Here is knowledge, here is ignorance, take them both. Here is holiness and Thy unholiness, take them both." But he could not say: "Here is Truth and falsehood, take them both." For he felt he could not live without Truth. Can we question the reality of Truth?

Now let us study the question of God. Every known religion invariably says that God cannot be defined. He is beyond matter. His existence can never be established by ordinary methods. He never asserts Himself like material objects so that we may recognize Him. Yet for centuries people have talked of Him. They have given us, and are still giving us, concepts relating to God because we normally cannot live without concepts. The Hindu view is that the human soul has come from God and wants to return to the source. God here is not thought of as the Creator of the world, but as something closely related to the creatures, to humanity. Instead of going to philosophers for their differing ideas of God, we may utilize the statements of some of the prophets and find an underlying unity.

The Hindu viewpoint is that God pervades the universe. He is the spiritual reality. He is also the indwelling reality in human beings. God is in nature and also in the Self. The whole universe is in Him.

"Earth, water, fire, air, ether, mind, understanding and ego: such is the eightfold division of My nature. This is my lower nature. But different from it, know, O mighty Arjuna, my higher nature—the Indwelling Spirit by which the universe is sustained. Know that these two form the womb of all beings. I am the origin of the entire universe and also its dissolution. There exists nothing whatever higher than what I am...O Arjuna, all is strung on Me as a row of gems on a thread." *(Gita, VII, 4-7)* "By Me in My unmanifested form are all things in the universe pervaded. All beings exist in Me." *(Ch IX)* "I am seated in the hearts of all." *(Ch XV).*

The Lord is all in all and in everything. This idea is found in all the Hindu scriptures. Now if God is of such an infinite nature, how can a finite soul comprehend him? Secondly, to know an object there must be something complimentary. The eyes alone can see, not the ears. The sense of smell belongs to a particular organ. Thinking also has only one range. Thought does not include feelings. Thus, if God can be experienced the capacity for experiencing also depends upon a particular condition. Since the God concept is universally considered to be spiritual, the individual who experiences God must have a spiritual sense or capacity to experience it. Just as a person's seeing depends upon his power of sight, the experience of God depends upon the power to have the spiritual experience. If this condition is accepted, the spiritual experience, or God realization, if the obstacles are removed, *should be normally possible for all.* Many religions have accepted this idea and have had people who spoke about their communion with God.

This view is supported by people throughout the world, although

their number is not too large. They all talk of some direct knowledge of God. To some it was a spontaneous experience, and to some it came after following a certain way of life, certain disciplines, a process of self-education, a method of training the mind, a method of possessing the divine insight, and so on. The details both of the disciplines and also of the experiences are not always the same for them. Sometimes they do not agree even within their religious community. But it is an undeniable fact that we see that, underlying all the disciplines, there is clearly a marked importance given to self-purification.

The aspirant is expected to lead a very ethical life, take his interests away from the mundane world, and give himself to the pursuit of the study of God. This other-worldliness is a feature that we find in Hinduism, in the teachings of Buddha, in the Christian monasteries and convents, in the Sufi mystics. Whatever may be the ordinary man's view about the world, those who sought God have always insisted that you have to give it up, because worldly attachments obstruct the view to God. They are real obstacles which prevent one from the experience of God. Ramakrishna always said it is not God who is not willing to come close to man, but man does not seek Him. "They cry for wealth, for wife and children and worldly goods. How many are really eager for Him? Hence the experience of God presupposes, first, a definite condition of a human life.

WE ARE ALSO TOLD that once an individual strives for God, help comes to him. God does not remain a passive spectator enjoying the sight of the struggles, but helps the aspirant in many ways. This process works inwardly. The mystics, or men of divine experience, have always said that the indwelling Lord guides the seeker. "Know ye not that ye are a temple of God, and the spirit of God dwelleth in you?" (St. Paul)

The Atman of the Hindus is nothing but the divine presence. He is the Inner Mover, one who knows and guides our activities. God, though an object of experience, cooperates in our struggles; secondly, He is not outside but a part of our consciousness; and thirdly, this experience is not like other experiences, where the object and subject are two distinct, unrelated entities, the knower remaining outside the object known, but a communion, a very close relationship, a mergence, or a replacement of the knowing subject by the object itself. The experience is spoken of in various ways by the mystics. It is not unusual to come across an analogy of the lover and the beloved more frequently than of subject and object, since the relation-

ship in the former case is closer to the point. It is said, by men who had direct knowledge of God, that the relationship between man and God is something eternal and can never be broken. *By the knowledge of God man conquers nothingness and finiteness and attains completion.*

(To be continued)

TWO POEMS

—Edith Dillon Stelling

PRAYERS—

Help me to do my part
However hard the task.
That I be pure of heart
Is what I chiefly ask.

Let self be forgot,
My life to others given.
Whatever else my lot,
Lord, know I have striven.

Give me Thy cleansing fire
To purge me from desire
In all I wish to be,
Conscious that I have Thee.

Give me Thy healing Light
That will endure through night
Of desolation and despair,
When I have need of prayer.

Help me fulfill Thy Law,
Help me to do Thy Will:
And so to grow, unfold,
Patterned in Thy great mould.

WHO ARE YOU?

Franc

Who are you? Surely it is not too much to ask a man to define himself.

You are not a name, nor yet the label which the world would paste on you; nor are you a blind statistic in an actuarian's table; nor are you an automaton set in motion by an alien will.

What are you, then?

You are a sounding note in the vast symphony of nature—a melody in the universal song of God. Attune yourself aright, and the divine rhythm will pulsate through you in all its ancient beauty.

You are a lamp whose shining reveals not only the dark, but also the silver path that leads to the summit of the star-crowned mountain.

You are an actor on the grand stage of the world, and the role you play—be it hero or villain—is of your own choosing.

You are a pulse beat in the universal rhythm seeking to harmonize itself with the systole and diastole of the Cosmic Heart.

You are a sculptor hewing out the image of a greater Self with the chisel of Thought and the hammer of Aspiration.

You are an arrow aimed at many targets, but eventually speeding towards the Great Target, the Infinite.

You are a river moving onward inevitably toward the soundless seas of Eternity.

You are a dream in the mind of God, and all your striving is to become what you really are.

You are a rose that must unfold and shed its perfume forth upon the world.

You are a golden ship upon a silver sea and your destination is the Port of Light.

Learn then to become acquainted with your Self, for in knowing what you are, you enter into everlasting Peace.

PRAYER OF THE CHILDREN OF LIGHT

Merchant

O Lord, in darkness we seek, we struggle, we grope.

Point out to us the Way of Light, the Path that leads from the dark of Earth to the resplendent Place of the Soul's Desire.

Not yet have our hearts become irrevocably hardened.

Not yet have we decided to imitate the beasts of the jungle.

Not yet have we adamantly shut our minds to Light.

Not yet have we wholly darkened our hearts by greed or blinded our eyes to Beauty.

Not yet have we erased the image of God that dwells in our hearts.

Abandon us not.

We stand.

We strive.

We serve.

We invoke the light of understanding that we may enter into the hearts of our fellow men; the light of compassion, that the circle of our love may embrace the Earth; the light of Beauty, that we may re-shape the world in a nobler image; the light of the soul, that we may release on Earth a splendor never known before.

O Thou who dwellest in the High and Holy Place, we call upon Thy Name.

May the tongues of flame betokening brotherhood descend upon the sons of men.

May the lightning of the spirit sheathed in love proclaim the Will that shapes the cosmos to eternal ends.

May that which is, be forged into that which ought to be.

CRY TO THE DELIVERER

We moan for rest, alas! but rest can never find;
We know not whence we come, nor where we float away.
Time and again we tread this round of smiles and tears:
In vain we pine to know whither our pathway leads,
And why we play this empty play.

We sleep, although awake, as if by a spell bewitched;
Will darkness never break into the light of dawn?
As restless as the wind, life moves unceasingly;
We know not who we are, nor whence it is we come;
We know not why we come, nor where it is we drift;
Sharp woes dart forth on every side.

How many drift about, now gay, now drowned in tears!
One moment they exist; the next they are no more.
We know not why we come, nor what our deeds have been,
Nor, in our bygone lives, how well we played our parts;
Like water in a stream, we cannot stay at rest;
Onward we flow for evermore.

Burst Thou our slumber's bars, O Thou that art awake!
How long must we remain enmeshed in fruitless dreams?
Are you indeed awake? Then do not longer sleep!
Thick on you lies the gloom fraught with a million woes.
Rise, dreamer, from your dream, and slumber not again!
Shine forth, O Shining One, and with Thy shafts of light
Slay Thou the blinding dark! Our only Saviour Thou!
We seek deliverance at Thy feet.

—From Edwin Arnold's LIGHT OF ASIA,
a Life of Buddha.

All that we are is the result of what we have thought....

Earnestness is the path of Nirvana; thoughtlessness the path of death. Those who are in earnest do not die...

—*Buddha.*

GAUTAMA BUDDHA

BUDDHISM BEGINS WITH A MAN. In his later years, when India had become electric with his message and kings were bowing before him, people came to him even as they were to come to Jesus asking what he was. How many people have provoked this question: not "Who are you?" but "What are you?"—what order of being do you belong to, what species do you represent? Not Caesar, certainly. Not Napoleon, nor even Socrates. Only two, Jesus and Buddha....*

His life has become encased in loving legend. We are told that the worlds were flooded with light at his birth. The blind so longed to see his coming glory that they received their sight; the deaf and dumb conversed in ecstasy of the things which were to be. Crooked became straight; the lame walked. Prisoners were freed from their chains and the fires of hell were quenched. Even the crimes of the beasts were hushed as peace encircled the earth. Only Mara, the Evil One, rejoiced not...

It is impossible to read the accounts of Buddha's life without emerging with the impression that one has been in touch with one of the greatest personalities of all time. The obvious veneration felt by almost all who knew him is contagious, and the reader soon finds himself caught up with his disciples in the impression of being in the presence of something very like omniscience incarnate...

—Huston Smith in
THE RELIGIONS OF MAN

ALL THE PROPHETS OF THE WORLD, except Buddha, had external motives to move them to unselfish action...Show me in history one character who has soared so high above all. The whole human race has produced but one such character, such high philosophy, such wide sympathy...The history of humanity shows him to have been the greatest man ever born; beyond compare the greatest combination of heart and brain that ever existed, the greatest soul-power that has ever been manifested.

—Swami Vivekananda

*This same question was asked of St. Francis of Assisi and Ramakrishna. —(Ed.)

THE WORLD'S PHYSICIAN: THE BUDDHA

FORTH WENT THE BUDDHA to wander among the sons of men and encourage them to embark on the great quest. The majesty and dignity of his bearing won him many listeners; the compelling logic of his teaching, numerous followers. He appealed to the minds of his hearers as well as to their hearts.

Opposition he met with singular grace and gentleness. Avoiding all that savored of violence, he disarmed his enemies. Once while he was seated in meditation, a man of bitter words heaped abuse upon him. To all his reviling and abusive language the Buddha listened in silence. Finally the speaker paused for breath. The Buddha thereupon asked him a question. "If a man brings a gift to another which is not accepted, to whom does the gift return?

The abusive man replied, "To the one who sent it."

"Very well, then," the Buddha rejoined." I do not accept your gift of abuse."

Once, when he stood with his begging bowl before a man who tilled the soil, the latter pointedly declared, "I plough and sow, and having ploughed and sown, I eat; it would be better if you were in like manner to plough and sow, and then you would also have to eat."

The Buddha's answer was prompt. "O Brahmin," he said, "I too plough and sow, and having ploughed and sown, I eat."

The Brahmin was sceptical. "Where are your bullocks, the seed, and the plough?"

"Faith is the seed I sow," the Buddha gently replied. "Devotion is the rain that fertilizes it; modesty is the plough-shaft; the mind is the tie of the yoke; mindfulness is my ploughshare and goad. Truthfulness is the means to bind; tenderness to untie. Energy is my team and bullock. Thus this ploughing is effected, destroying the weeds of delusion. The harvest that it yields is the ambrosia fruit of Nirvana, and by this ploughing all sorrow is brought to an end."

At this point the Brahmin's scepticism evaporated, and he gladly supplied his guest with good.

When the time eventually came for the Buddha to relinquish his bodily form, Ananda, his attendant, was disconsolate. The Buddha sought to console and counsel him.

"Enough, Ananda, do not grieve or weep. Have I not already told you that it is in the very nature of all things near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them? How is it possible, Ananda, that whatever has been born, has come into being, is organized and perishable, should not perish? That condition is not possible. For a long time, Ananda, have you waited on the Tathagata (Enlightened One) with a kind, devoted, cheerful, single-hearted, unstinted service of mind. You have acquired much merit, Ananda; exert yourself, and soon will you be free of all depravity."

During his last hours on earth; the Buddha showed greater concern for others than for himself. More than eighty years he had lived, and the infirmities of age weighed heavily upon him. Having looked into the face of Nirvana and labored to serve others all his life, the terrors of death touched him not. His chief concern was that the teaching he had given should glow brightly in the hearts of his followers. Deliberately he strove to prevent them from glorifying and worshiping his personality; the light he had brought to the world burned steadily in the good law he had enunciate and that was the source where they would find a better reflection of the consciousness of the Tathagata.

The Buddha asked whether his disciples had any final questions to ask of him. Then, desiring to alleviate their sorrow and strengthen their minds, he preached his last sermon. "Be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone in the truth. Let a brother, as he dwells in the body, so regard his thought that being strenuous, thoughtful, and mindful, he may, whilst in the world, overcome the grief which arises from craving.

"Those who, either now or after I am dead, shall be a lamp unto themselves, relying upon themselves and not relying on any extern help, but holding fast to the truth as their lamp, and seeking their salvation in the truth alone, it is they who shall reach the very topmost height!

"My age is now full ripe, my life draws to its close. I leave you, I depart, relying on myself alone. Be earnest, then, O brethren, full of thought! Be steadfast in resolve! Keep watch o'er your own hearts! Who wearies not, but holds fast to his truth and law shall cross this sea of life, shall make an end of grief."

Thus the great sage known as the Enlightened One, the Tathagata, Physician of the World, departed from this earthly plane, leaving behind a string of pearled thoughts that gleam with undimmed brilliance in the body of his teaching.

—Condensed from THE COMMON GOOD

THE MYSTERY OF MUSIC

MUSIC IS THE MOST mysterious and yet most revealing of all the arts. Carlyle has well said that "music" is a kind of unfathomable speech which leads us to the edge of the infinite, and lets us gaze into that!" Certainly to listen to good music is to be made conscious of our nobler selves and of the unseen spiritual powers. Music alone among the arts takes us along the mysterious ways of our inner selves, and opens to us the gates of the invisible and the spiritual.

Music...we love it for the buried hopes it resurrects; for the garnered memories brought fresh to us; and that which we thought lost is made to live again in the present. Music is symbolical—it gives expression to that which denies definition, and leads the Soul beyond the bounds of words. Music comes nearer than anything else man knows to expressing the inexpressible: it reveals those things which escape all verbal analysis.

"Music," said Sidney Lanier, "is love in search of a Word!"

—Dr. W. J. Thompson

THE BAROMETER OF ART

Current literature and art are impregnated with a sense of the futility and senselessness of things. And does not the discordant character of modern music tell the same tale? Is it too far-fetched to suggest that the older, more harmonious music reflected the idea of a world made harmonious by its obedience to a divine plan, while current music by its jarring discords suggests the uselessness of all things and all life?

—*W. T. Stace in*
RELIGION AND THE MODERN MIND.

DELIVER US FROM EVIL

HOW OFTEN throughout this lifetime has man prayed to God to deliver him from the evils which beset his path? The evil of fear...the evil of sickness...even the illness created in the mental world which surrounds us all.

This more than any other passage of the Lord's prayer has been invoked since the Master first gave His prayer a voice. This petition each mother has placed with tender care about her child—invisible wings that lift the loved ones through the uncounted hours of each moving day of life.

If we truly had a perfect faith in God and his sustaining power of goodness we would not need to ask for deliverance. Would not our understanding of the Divine wisdom lift us over the problems we create through fear?

WE MUST REALIZE that when the Christ prayed, he knew that the physical man must remind himself of his faith daily. The repetition of this divine prayer is a means of reassuring man of the ever-present source of Life and protection which continually watches over him through all the evils that his fears have created.

We would not have to petition for special deliverance from evil if we would always reaffirm our steadfast belief in God and our continuing acknowledgment of his plan for each of us in life. This is the attitude we must hold, the realization that in the Love and Truth of God's perfection there is no room for the image of evil.

—Zelma S. Dennis

Submarine navigators tell us that no storms ever reach very deep into the ocean. The water is perfectly calm a hundred feet down, no matter how high the breakers may rise on the surface. There is a quietude in the depths that no surface storms can disturb.

—From SUNSHINE

ON RELIGION

Speeches to Its Cultured Despisers

Friedrich Schleiermacher

(In 1800, under the influence of rationalism and scientific materialism, the intellectual and cultured classes of Germany and most of Europe had turned away from religion, as they have to a similar degree in our time. Friedrich Schleiermacher, a young minister in Berlin, addressed himself to this problem and his words have a particular relevance today.)

FROM OF OLD, faith has not been every man's affair. At all times but few have discerned religion itself, while millions, in various ways, have been satisfied to juggle with its trappings. Now especially the life of cultivated people is far from anything that might have even a resemblance to religion. Just as little, I know, do you worship the Deity in sacred retirement, as you visit the forsaken temples. In your ornamented dwellings, the only sacred things to be met with are the sage maxims of our wise men, and the splendid compositions of our poets. Suavity and sociability, art and science have so fully taken possession of your minds, that no room remains for the eternal and holy Being that lies beyond the world. I know how well you have succeeded in making your earthly life so rich and varied, that you no longer stand in need of an eternity. Having made a universe for yourselves, you are above the need of thinking of the Universe that made you....

MIGHT I ASK ONE QUESTION? On every subject, however small and unimportant, you would most willingly be taught by those who have devoted to it their lives and their powers. In your desire for knowledge you do not avoid the cottages of the peasant or the workshops of the humble artisans. How then does it come about that in matters of religion alone you hold everything the more dubious when it comes from those who are experts, not only according to their own profession, but by recognition from the state, and from the people?....

You are doubtless acquainted with the histories of human follies, and have reviewed the various structures of religious doctrine...from the rude superstition of human sacrifice to the ill-put together fragments of metaphysics and ethics now called purified Christianity, and you have found them all without rhyme or reason. I am far from wishing to contradict you...What are all these systems, considered in themselves, but the handiwork of the calculating understanding—what else can they be, these

systems of theology, these theories of the origin and the end of the world, these analyses of the nature of an incomprehensible Being, wherein everything runs to cold argufying, and the highest can be treated in the tone of a common controversy? This is certainly—let me appeal to your own feeling—not the character of religion.

If you have only given attention to these dogmas and opinions, therefore, you do not yet know religion itself, and what you despise is not it. Why have you not penetrated deeper to find the kernel of this shell? I am astonished at your voluntary ignorance, ye easy-going inquirers, and at the all too quiet satisfaction with which you linger by the first thing presented to you. Why do you not regard the religious life itself, and first those pious exaltations of the mind in which all other known activities are set aside or almost suppressed, and the whole soul is dissolved in the immediate feeling of the Infinite and Eternal? In such moments the disposition you pretend to despise reveals itself in primordial and visible form. He only who has studied and truly known man in these emotions can rediscover religion in those outward manifestations. He will assuredly perceive something more in them than you....

CONSIDER ONLY with whom those ingenious erections originate, the mutability of which you scorn, the bad proportions of which offend you, and the incongruity of which, with your contemptuous tendency, almost strikes you as absurd. Have they come from the heroes of religion? Name one among those who have brought down any kind of new revelation to us, who has thought it worth his while to occupy himself with such a labour of Sisyphus....You must not rest satisfied with the repeated oft-broken echo of that original sound. You must transport yourselves into the interior of a pious soul and seek to understand its inspiration. In the very act, you must understand the production of light and heat in a soul surrendered to the Universe. Otherwise you learn nothing of religion...I ask, therefore, that you turn from everything usually reckoned religion, and fix your regard on the inward emotions and dispositions, as all utterances and acts of inspired men direct....

It is true that religion is essentially contemplative. You would never call anyone pious who went about in impervious stupidity, whose sense is not open for the life of the world. But this contemplation is not turned, as your knowledge of nature is, to the existence of a finite thing, combined with and opposed to another finite thing. The contemplation of the pious is the immediate consciousness of the universal existence of all finite things, in and through the Infinite, and of all temporal things in

and through the Eternal. Religion is to seek this and find it in all that lives and moves, in all growth and change, in all doing and suffering. It is to have life and to know life in immediate feeling....

The whole circumference of religion is infinite, and is not to be comprehended under one form, but only under the sum total of all forms. It is infinite, not merely because any single religious organization has a limited horizon and, not being able to embrace all, cannot believe that there is nothing beyond; but more particularly, because everyone is a person by himself, and is only to be moved in his own way, so that for everyone the elements of religion have most characteristic differences... Everyone who really has religion must be conscious that his religion is only part of the whole; that about the same circumstances there may be views and sentiments quite different from his, yet just as pious; and that there may be perceptions and feelings belonging to other modifications of religion, for which the sense may entirely fail him.

YOU SEE HOW IMMEDIATELY this beautiful modesty, this friendly, attractive forbearance springs from the nature of religion. How unjustly, therefore, do you reproach religion with loving persecution, with being malignant, with overturning society, and making blood flow like water. Blame those who corrupt religion, who flood it with an army of formulas and definitions, and seek to cast it into the fetters of a so-called system. What is it in religion about which men have quarrelled and made parties and kindled wars? About definitions, the practical sometimes, the theoretical always, both of which belong elsewhere....True religion does not, even once, desire to bring those who believe and feel to one belief and one feeling. Its endeavor is to open in those who are not yet capable of religious emotions, the sense for the unity of the original source of life. But just because each seer is a new priest, a new mediator, a new organ, he flees with repugnance the bald uniformity which would again destroy this divine abundance....

In order to receive the life of the World-Spirit, and have religion, man must first, in love, and through love, have found humanity. Wherefore, humanity and religion are closely and indissolubly united. A longing for love, ever satisfied and ever again renewed, forthwith becomes religion. Each man embraces most warmly the person in whom the world mirrors itself for him most clearly and purely; he loves most tenderly the person whom he believes combines all he lacks of a complete manhood...seek out among the holy men, in whom humanity is pre-eminently revealed, someone to be a mediator between your limited way of thinking, and the

eternal laws of the world. And when you have found one who, in a way you understand, by imparting himself, strengthens the weak, and gives life to the dead, survey humanity and let all that has hitherto seemed useless and wretched be illuminated by the reflection of this new light....

IT MATTERS NOT what conceptions a man adheres to, he can still be pious. His piety, the divine in his feeling, may be better than his conception, and his desire to place the essence of piety in conception, only makes him misunderstand himself...Is not the man who perceives existence both as one and as all, who stands over against the Whole, and yet is one with it in feeling, to be accounted happier in his religion, let his feeling mirror itself in idea as it may? There as elsewhere then, the manner in which the Deity is present to man in feeling, is decisive of the worth of his religion, not the manner, always inadequate, in which it is copied in idea...Not every person has religion who believes in a sacred writing, but only the man who has a lively and immediate understanding of it and who, therefore, so far as he himself is concerned, could most easily do without it....

It is folly to make a distinction between this world and the next. Religious persons at least know only one...The true nature of religion is immediate consciousness of the Deity as He is found in ourselves and in the world. Similarly the goal and the character of the religious life is not the immortality desired and believed in by many, or pretended to be believed in by many. It is not the immortality that is outside of time. It is the immortality which we can now have in this temporal life; it is the problem in the solution of which we are forever to be engaged. In the midst of finitude to be one with the Infinite and in every moment to be eternal is the immortality of religion....

WITH HEART ATTUNED

Informed that Nature speaks
I turned my ear her way
Yet could not catch a single sound,
She had no word to say

Wearied waiting there
Tired of such suspense
I moved to listen with my heart
And, oh, her eloquence

— Carla Patsuris

THE MEANING OF MYSTICISM

Jacob Trapp

THERE ARE MOMENTS when life seems vivid and resplendent, when a more than mortal splendor breaks in, when there is a touch of grandeur and of glory in just being alive.

What is it that experiences the the glory, and why?

We don't quite know. But in your experience and mine of those moments when we were rapturously one with the wonder of all that is, we have, I think, some indication of what has been meant by the mystic experience.

The word "mystic" stems from a Greek verb meaning to close or shut. It has connotations of the sealed lips of silence, or the closed eyes of meditation. One shuts out external things, one waits in stillness, one gathers one's powers into a unity.

Evelyn Underhill, in *Practical Mysticism,* defines mysticism as "the art of union with Reality." Meister Eckhart said: "Nothing is as near to me as God is. God is nearer to me than I am to myself. His presence is my being."

The all-pervading spirit of this everlasting universe—the spirit of God that broods upon the face of the waters—is a spirit whose living temple we are and with whom, if we do not flee from his presence, communion is possible.

OUR RELIGIOUS QUEST is, therefore, an experience to be won afresh in every generation and by every individual soul—an overcoming of the illusion of separateness, which if it has its way with us leads to aloneness and estrangement in a dead universe. Not to be lost, isolated, severed souls, but to belong and to be related—this, in every age, is to be won afresh in every person, and is a consummation of our quest.

Aloneness and togetherness are the two rhythms of our development are persons.

The tides of the spirit are withdrawal and return.

The mysticism that with sealed lips of silence and closed eyes of meditation withdraws from the din and the confusion, and shuts out the mechanical whir, and sinks the little self of conscious fret and strain into the deeper ocean of the fathomless mystery of what we are, does this to return rested, unified, to greet a fresh day dawning out of eternity, to meet again with eyes unblinded and ears unstopped and hearts undarkened our brothers and sisters, also our comrades in sunlight and hills and rivers and trees, through which streams the eternal

music of creation and the one saturating and sustaining reality.

The great compassionate seers and lovers of men, men of prophetic fire, of heroism and profoundest reverence, were mystics who knew how to be alone with the Alone, who knew how to be solitary without being lonely, who loved the One in the many and the many in the One.

The creative spirits, the great originators in religion, were mystics. All the great heresies, it seems to me—not the sterile intellectual rejections, but the great positive heresies, seed-thoughts of a universal religion yet to be—came from the mystics, who saw and thought afresh, and had the courage of their intuitions.

SUCH WERE THE PROPHETS, men filled with the idea of the Holy, who swept a degenerating sacrificial cult into the dustbin in favor of a religion of righteousness. Such was Jesus, for whom tabu-holiness and ritual cleanliness and letter-for-letter fulfillment, had to give way to something loving and real and spontaneous and great.

Down through the centuries one can see them spring forth, these germinal heresies of the mystics: that heaven and hell are not places but conditions of the soul, and that a man is safe only in one or the other; that the birth of Christ is the divine word everlastingly begotten in men's hearts; that the true sacrament is not the bread and wine miraculously changed but the inward longing for union and the inward at-one-ment symbolized by partaking of the elements....

The Church has kept a wary eye on these mystics, because the Church and its sacraments are to the mystics a sometimes dispensable means. They are likely to teach that salvation cannot be of the Church but can only be brought into the Church by men of faith.

THE TRUE MYSTICS are as cosmopolitan as the man of science. They are unfettered by the dogmatism which is the chief obstacle to understanding religions other than one's own. Though they speak differing languages and express themselves through differing cultures, they know that the realities they seek and find are everywhere the same. This understanding on the part of mystics East and West should help us on the way to a world brotherhood of faiths.

SIN is an attempt to control the immutable and unalterable laws of Truth upon which the universe depends.

— Benjamin Whichcote.

ACCEPTANCE

OUT OF EVIL, MUCH GOOD has come to me. By keeping quiet, repressing nothing, remaining attentive, and, hand in hand with that, by accepting reality—taking things as they are, and not as I wanted them to be—by doing all this, rare knowledge has come to me, and rare powers as well, such as I could never have imagined before. I always thought that, when we accept things, they overpower us in one way or another. Now this is not true at all, and it is only by accepting them that one can define an attitude toward them. So now I intend playing the game of life, being receptive to whatever comes to me, good and bad, sun and shadow that are for ever shifting, and, in this way, also accepting my own nature with its positive and negative sides. Thus everything becomes more alive to me. What a fool I was! How I tried to force everything to go according to my idea!

—A patient's letter to Carl Jung

RENUNCIATION

TO EVERY MAN COMES, sooner or later, the great renunciation. For the young, there is nothing unattainable...Yet, by death, by illness, by poverty, or by the voice of duty, we must learn, each one of us, that the world was not made for us, and that, however beautiful may be the things we crave, Fate may nevertheless forbid them. It is the part of courage, when misfortune comes, to bear without repining the ruin of our hopes, to turn away our thoughts from vain regrets. This degree of submission to Power is not only just and right: it is the very gate of wisdom.

BUT PASSIVE RENUNCIATION is not the whole of wisdom; for not by renunciation alone can we build a temple for the worship of our own ideals...Except for those rare spirits that are born without sin, there is a cavern of darkness to be traversed before that temple can be entered. The gate of the cavern is despair, and its floor is paved with the gravestones of abandoned hopes. There Self must die; there the eagerness, the greed of untamed desire must be slain, for only so can the soul be freed from the empire of Fate. But out of the cavern the Gate of Renunciation leads again to the daylight of wisdom, by whose radiance a new insight, a new joy, a new tenderness, shine forth to gladden the pilgrim's heart.

—Bertrand Russell

FAITH

MANY THERE ARE who talk about faith who do not understand what faith is. If faith is not whole and complete, it is not faith at all. One drop of doubt can destroy an ocean of faith. Doubt, fear and pride are subtle forces which can neutralize and destroy our faith and our spiritual growth. Perfect faith means a complete and perfect surrender of ourselves and our all to God, allowing God to take over and rule our lives. There was a time when these were to me just so many words. Now I *know* what faith is by experiencing it every day.

TO THE MAN OF FAITH there is no such thing as failure; to him all things are possible. The reverses we are confronted with, as we move along the highway of life, are a very necessary part of success—stepping stones to higher and better things. Failure is only for those who accept it and quit. The wise man accepts these challenges as a part of the Divine Plan of evolution. It is only through resistance that we grow and unfold and become more useful in the service of others and this, to me, is the meaning and purpose of life.

—Harry Halsey Starrett
(From a letter to FELLOWSHIP IN PRAYER)

DAVID AND GOLIATH

One was big.
One bellowed.
One was like a bull.

The other carried
A tiny dance
Of God in his slingshot.

The other called
To his upward angels
And sent death
Into the head of
The big one.
After it happened

Each was surprised.
One walked in the streets
Of fame while the other

With a dead white star
In his temple began
Boasting to Satan...

—Marion Schoeberlein

NOTICES and COMMENTS

NEW ADVISORS. Fellowship in Prayer recently gained two more valuable individuals as FIP Advisors, Mrs. David W. Jones and Dr. Teh-Yao Wu. Mrs. Jones, who makes her home in Hyde Park, N. Y., has been in frequent contact with us since the beginning of our association two years ago and has helped to foster our work in her area. For many years she has been deeply interested in peace movements and has had a special interest in prayer groups. From the outset she has been a whole-hearted sympathizer and supporter of our work, so that we feel fortunate in having her with us as an Advisor...Dr. Wu is President of Tunghai University in Taichung, Taiwan (Formosa) and has been a friend of FIP since its earliest days. His wife shares his basic spiritual interests and is the leader of a prayer group in Taiwan which makes use of this publication in their prayer meetings. During a recent visit to this country we met Dr. Wu once again and were delighted that he accepted our invitation to become an Advisor, particularly as the work he will be able to do for us will help to spread the ideals of our program in a distant part of the world.

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PRAYER GROUPS. We wish to call attention to two groups whose work is similar to our own and that our readers ought to know about. The first is *Synthesis,* located at 11881 Lampson Ave., Garden Grove, Calif., a movement dedicating itself to the formation of a world Prayer Circle. The following eloquently expresses their purpose and will, we hope, lead many of our readers to contact them directly: "Many of you are spending time each day sending God's love and Light out to the planet. Could you, as a world-wide group, join together in a *World Prayer Circle* to hold the Earth, its leaders, and its problems 'in the light' throughout the year? Could we generate such a *dynamic force for good* that these leaders would feel in their souls such an inflooding of love, such an understanding of the needs of all countries, that in a sudden moment of illumination they would become as One under God-Guidance?"...The other is a group from whom we have received several substantial and very helpful booklets on various aspects of the all-important subject of meditation. Readers who contact this group are bound to be helped by their work and we recommend that they write to them: *Meditation Group for the New Age,* 706 Steamboat Road, Greenwich, Conn.

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BUDDHISM. Among the great living religions of the world, Buddhism more than any other, perhaps, is dominated by the personality and the way of

life, preserved in great detail, of its founder Gautama Buddha. And for the Westerner it might be said that the principal legacy of Buddha to the world was his own immortal character itself. Therefore we are happy to devote 3 pages in this issue to him and feel it a privilege to do so...Two of the books from which we have drawn selections should be owned by anyone who has ever wanted to know more about Buddha, the Enlightened One, and the religion he founded. They are Huston Smith's RELIGIONS OF MAN, already a modern classic, and Sir Edwin Arnold's famous poetic treatment of Buddha's life, LIGHT OF ASIA. We recommend both these books in the highest terms. Both can be obtained in popular paper-back editions and RELIGIONS OF MAN (Harper) is also available in a regular hard-cover edition.

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CONTRIBUTORS. Several writers are with us for the first time in this issue: Rabbi Morrison David Bial, Mrs. Edith Dillon Stelling, Miss Marion Schoeberlein, and Clara Mills Ward. To all four we extend a cordial welcome to FELLOWSHIP IN PRAYER, Rabbi Bial, minister of Temple Siani in Summit, N. J., is represented on page 30 with a reminder of the practical value of prayer and Mrs. Stelling and Miss Schoeberlein have contributed fine poetry on pages 17 and 33 respectively. Mrs. Stelling lives in West Englewood, N. J. and Miss Schoeberlein in Elmhurst, Ill. Mrs. Ward's lucid and enlightening piece on *The Paradox of Duality* appears on page 10. She is director of a Healing Service in Metropolis, Ill., where she resides....After an absence of some time, it is good to have Henry E. Scofield with us again on page 6, with his inspiring reassurance of the emergence of *The New Man*....Another book we wish to recommend strongly to our readers is Friedrich Schleiermacher's ON RELIGION, from which we have drawn extensive selections beginning on page 26. ON RELIGION is one of the Harper Torchbook series (No. 36). As the reader will observe from the selections printed, the book was written in 1800 and yet retains an unusual contemporary significance.

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BOOK REVIEWS. We invite suggestions from readers regarding books they think we might review in the publication. In our next issue we plan to resume that department.

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SUBSCRIPTION RATES. FIP is published six times a year at the rate of $3.00. Special rates are available for additional copies. Certain back issues are also available.

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FACING BEREAVEMENT

O GOD, we walk through the valley of the shadow of death, but we fear no evil, for Thou art with us.

Unfailing in wisdom, in power, in love and mercy, Thy ways are good and just. When all seems dark to us, Thou dost understand, and we can trust Thee.

We know through the light of reason coupled with faith, that the grave is not the end. Death is a gate to wonderful adventure into the unknown where the love that keeps us here will continue to keep us there. And when we say "there," we know that we indicate a dimension that cannot be described in time or space or words. Words fail, but the *reality* abides.

In death Thou dost not take us out of life; Thou leadest us farther and farther into the heart of the universe of life. We rejoice that there is no pain in death. The pain is ours who linger, the pain of temporary separation, the pain of loneliness.

We are glad that Thou art with us to heal our wounded hearts, and to guide us so that we may join those who have gone before, through Thy Spirit, "the hope of Glory."

And we shall sing Thy praises, O God, forever and forever. Amen.

—Roy Wallace Thomas

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